

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III.

SATURDAY, MAY 31, 1834.

NO. 31.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK
AND PHILADELPHIA.

EDITED BY
T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

[Entered, according to Act of Congress, in the year 1834, by P. PRICE, in the Clerk's Office of the Southern District of New-York.]

ANSWERS

TO

"213 Questions without Answers,"

By D. De Vinne,

WITH REJOINDERS,

By A. C. Thomas.

107. Can an effect exist without a cause sufficiently powerful to produce it?

A. No.

108. If "we love God because He first loved us," is it true, that we must first love Him before He will love us? 1 John iv, 19.

A. No.

109. If "we loved God because he first loved us," is it not plain, that he loved us, when we did not love Him?

A. Yes, but not with a love of complacency, for He cannot look upon sin with any allowance; He loved us only with a love of pity so as to send his Son to make our salvation possible.

Rej. Was salvation IMPOSSIBLE before the coming of the Messiah? If it was, salvation was impossible for Adam, Abel, Enoch, Noah, Lot, David, etc. If salvation was not impossible before Jesus came, then Jesus did not come to make salvation possible—for it never was impossible. The truth is, God always loved mankind—and whether that love was of pity or complacency, one thing is certain, viz. it induced him to send the most precious gift in his power to bestow, as the manifestation of his universal and unchanging benevolence.

110. If God loved us when we did not love Him, is not our love to Him the effect (and not the cause) of his love to us?

A. Certainly, but who loves God? I fear you assume that every one does; I deny that. "If ye love me keep my commandments" says the Savior. This being the rule, there are but few who love the Lord, for whosoever breaks one of them or neglects to perform one cannot love the Lord.

Rej. So far as the question is concerned, it matters not who or how many love God. The love of just so many as love him, is the effect, and not the cause, of his love to them.

111. Was it consistent with the Divine justice, to love us, when we did not love Him?

A. Yes with a love of pity, but remember God can no more love a willful impenitent sinner, than he can deny himself or lie.

Rej. The enemies of God are "wilful impenitent sinners"—yet the respondent has several times allowed that God loves his enemies. In the Answer above, this is granted. The Question then is, "Is it inconsistent with the Divine justice to love sinners with a love of pity?" And another question: "Will it ever be inconsistent with the Divine justice to love sinners in the same way?" Certainly not, if Divine justice remains unchanged.

112. If God once loved us will not that love eternally continue?

A. This depends on our faith and obedience. God is unchangeable; invariably "loving righteousness and hating iniquity;" were he to love the same individual, whether obedient or disobedient, whether good or bad, it would show that he himself changed with the individual, or that he had no regard whatever to the qualities of holiness.

Rej. The respondent is much disposed to twist the question, and then evade its force. Suppose A is one of God's enemies. He is unbelieving and disobedient—for these things alone constitute him an enemy. Does God love him? The respondent replies in the affirmative. Then surely, the love of God toward that enemy does not depend on the faith and obedience of that enemy. And if it does not so depend now, why should it at any future time? If God loves and hates according as the moral state of an individual may be, then it is obvious that a change in that individual effects a corresponding change in Deity! But if it be allowed that God once loved mankind, while dead in sins, he will always continue to love them—for no one can become a greater sinner than he is if dead in sin.

113. If the love of God is the cause which produces love in man, can anger and wrath produce the same effect?

A. No, but they may alarm him, so as to consider attentively the moral character of God. If you wish to change the moral condition of a sinner you must act on his fears as well as his hopes; "the fear of the Lord is the beginning of wisdom." What would a sinner sunk in sensuality care for purity and the love of God, if he were never to be disturbed in his unhallowed pleasure? About as much as a swine for an intellectual feast.

Rej. "Fear hath torment"—but torment is not the beginning of wisdom. The Bible speaks of filial and also of abject fear. Concerning the latter kind of fear, the Question was asked. Two opponent moral causes cannot produce two concordant effects. Love begets love. If you would have the sinner love God, you must proceed on the declaration, that "the goodness of God leadeth to repentance." No man can love a being who, in his apprehensions, is not lovely. Fear of calamity, or of punishment, may deter from the commission of sin—but love only can reform.

114. Is it the revealed will of God that all men should be saved?

A. Yes conditionally, on the terms of faith and repentance.

Rej. If God's will is conditional, it is not independent and primary—but dependent and secondary. In this case the will of God is determined by the will of man. Man, then, must will, before God can determine! But we read that the Deity "worketh all things after the counsel of his own will."

115. Can God will all men to be saved, knowing that a part will be forever lost?

A. See on Question No. 77, 80 and 169 to which the reader is particularly referred.

Rej. The reader is referred to the Rejoinders to the Answers referred to. I may add, that he who wills, or purposes, an event, knowing that said event will never come to pass, is justly chargeable with folly and weakness.

116. If God has two wills, why is double-mindedness condemned in the Scriptures?

A. But He has not.

117. If God has two wills, why does the Bible say, "He is of one mind?"

A. He is of one mind, that is, to maintain his moral government for the benefit of all his creatures, by rewarding the good and punishing the incorrigible.

118. If God has a secret will, how did you gain a knowledge of it?"

A. The Bible contains no such doctrine.—That is the invention of men.

119. Can that be a secret, which has been revealed?

A. No.

120. If God revealed His secret will to "the saints," why should they reveal it to "the wicked?"

A. He has revealed his will to all.

Rej. The foregoing Answers are judiciously given, in the main—and therefore need no comment.

121. If God under any circumstances, wills the endless misery of a human soul, in what does He differ from Satan?

A. But He does not.

Rej. If God, under no circumstances, wills, or determines, upon the infliction of endless misery, it follows that endless misery is no part of any judgment he will ever pronounce.—No sinner can voluntarily choose endless torment—and if this doom be not willed either by God or man, we may rest assured that it is all a figment of the fancy.

122. Can Jesus Christ be the Savior of any more than he actually saves?

A. No; for he is the Savior of all men, especially of them that believe. 1. He saved all men from a seminal death, that is, had a Savior never been promised, Adam would have been punished immediately, and our existence prevented. 2. When born, all men are saved from remaining in a state of total spiritual death by the sending his Holy Spirit to quicken us, to give us good desires and an ability to do his will. 3. And even after we have committed actual sin, he saves us from the immediate execution of Divine justice and gives us another perhaps ten thousand opportunities to repent and believe. In all these respects he is a real Savior to all men, and 4. He is a special Savior to all who truly repent and believe, saving them from the guilt, love and dominion of sin, and if they continue faithful he will be their eternal Savior in Heaven.

Rej. Here we have some new theology. But it is all based in assumption, and (I hope I shall give no offence when I add) in contradiction of the Bible testimony. 1. Adam was punished immediately, according to the declaration, "In the day thou eatest thereof, thou shalt surely die." If the respondent chooses to believe with the serpent, and alledge that Adam did not surely die in the day of transgression, so be it. 2. No man is born in "a state of total spiritual death." A man must live literally before he can die literally—and he must live morally, and act as a moral accountable agent before he can die morally. 3. Christ saves no man from "the immediate execution of Divine Justice." It is written, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This is chargeable to the imperfection of human governments—but not to the Divine economy.

It is obvious that no being can be the Savior of any more than he actually saves. Ten men have fallen into the river, and are in imminent danger of drowning. A throws in a plank to save them from immediate death; he then throws them a rope to prevent them from being carried into the sea by the tide; then he goes out with a boat and brings five of them to the land—the rest are drowned. Of how many is he the savior? Of no more than five. But did he not make an effort to save the rest? and did he not in fact save them from immediate death, and from floating into the sea? Yes—nevertheless no more than five were saved—and of exactly five he is the Savior. See farther under Q. 131.

123. Can Jesus be "the Savior of the world," 1 John iv, 14, if the world is not saved by him?

A. But He is in the above sense, See on Ans. 122.

124. Is Christ, in any sense, the Savior of unbelievers?

A. Yes, See on Ans. 122.

Rej. The reader is referred to Rej. 122.

125. If Christ be, in no sense, the Savior of unbelievers, why are unbelievers called upon to believe in Christ as their Savior?

A. But he is to give them a day of grace, and if He be not their eternal Savior, it is their fault.

Rej. No matter whose fault it is. To give to the sinner "a day of grace" and "an offer of salvation," is somewhat short of being the Savior of unbelievers. We read that "God hath given [not simply offered, but given] to us eternal life, and this life is in his Son," 1 John v. If God hath not given eternal life to the unbeliever, how can the unbeliever make God a liar by disbelieving the record?

126. If unbelievers are not called upon to believe in Christ as their Savior, what are they to believe?

A. But they are thus called upon to believe, and in addition to that they ought to believe 1. His threatenings; that he will by no means clear, the finally impenitent guilty, that "the wicked shall be turned into Hell." That "He that believeth not shall be damned." Now having believed these threatenings to be the word of God which cannot lie, he is no longer at rest in his sins, but he is now prepared to believe and rely, 2. On the promises of God which say, Come unto me all the ends of the earth: He that believeth shall be saved.

Rej. If unbelievers are called upon to believe in Christ as their Savior, either they are called upon to believe a lie, or Christ is actually the Savior of unbelievers. As to "the finally impenitent guilty," the Bible knows nothing of such character. When men are determined to set up their own wisdom in opposition to the wisdom of God, they will conjure up declarations unknown to the spirit of Divine revelation, and attempt to palm them upon the people as the unfailing truths of God.

That "the wicked shall be turned into hell," David felt perfectly satisfied—for he had been delivered from the lowest hell. And that "he who believeth not shall be damned," or condemned, is most certainly true—but we are not allowed to assume that such condemnation refers to the immortal existence. Unbelievers are not called upon to believe that "he who believeth not shall be damned"—of this truth they have positive knowledge. Nor are they to believe that "he who believeth shall be saved." They are to believe the Gospel—"good tidings of great joy which shall be to all people." The Gospel preached to Abraham: "In thee and in thy seed shall all the nations, families and kindreds of the earth be blessed"—this is the testimony the unbeliever is called upon to embrace—and so soon as he does embrace it, so soon he is saved from the fear that hath torment and enters into present rest.

127. Must not the thing to be believed, be true before it is believed?

A. Yes, that is, that Christ is a possible Savior.

Rej. Is Christ, then, only a possible Savior? And will it save me to believe that it is possible for me to be saved? Christ is the Savior of unbelievers. They are called upon to believe this truth—not because they would make it true by believing it, for this would be an absurdity—but because it is already true in itself.

121. Must not the thing to be believed continue to be true whether it be believed or disbelieved?

A. Yes it will remain forever a truth that Christ was a Savior to all mankind, placing them in a state of initial Salvation as shown on No. 122, whether sinners believe it or not.

Rej. Q. 122 did not refer to initial, but to actual salvation. The truth that Christ is the Savior of all mankind, must remain eternally true, whether believed or denied for a season. Belief does not make it true, neither can it be falsified by unbelief.

129. "What if some did not believe? Shall their unbelief make the faith [or faithfulness] of God of none effect?" Rom. iii, 3.

A. No: the faithfulness of God will be seen in his uniform adherence to the principles of his government. His love and mercy will be ever conspicuous in principle whether men are saved by the Gospel or not.

Rej. Though some men do not believe, still "he is faithful who promised" that "all the nations, families and kindreds of the earth shall be blessed" in Christ.

130. Is it true, that "God hath concluded all in unbelief, that He might have mercy on all?" Rom. xi, 32.

A. Yes, Jew and Gentile were by nature in a state of alienation and unbelief.

Rej. The object of concluding all in unbelief was, that God might have mercy upon all. We do not learn that endless misery entered into his plan.

131. Can God be "especially the Savior of them who believe," unless he be actually "the Savior of all?" 1 Tim. iv, 10.

A. But in certain respects, he is actually a Savior to all, as already shown on No. 122.

Rej. How can God be actually the Savior of any more than are actually saved? So if he be actually the Savior of all, all must be actually saved by him. He who believes this glorious truth enjoys a special salvation. Paul directed Timothy to bring the cloak and books, but especially the parchments. This special reference to certain articles did not destroy the force of the preceding general direction. So believers are especially saved in believing that God is actually the Savior of ALL. They "rejoice with joy unspeakable and full of glory."

132. If belief and good works in this life, be essential to eternal salvation in the next, can infants be saved?

A. Yes, for in infancy belief and good works are not required. The Lord's ways are equal; his law does not require an obedience from those, "Who are not under it," that is, from those who are not under circumstances to render it.—Three particulars make man an accountable creature: 1. A capacity to comprehend a given law; 2. The actual revelation of that law; and 3. Agency or moral liberty. Now the first, infants have not, until their capacity is matured; and consequently they are wholly incapable of believing or resisting. And here we must observe that Divine grace is always active, saving all who do not resist its influence; but infants cannot resist, therefore dying in that state, it wholly cleanses and saves them without any act on their part.

Rej. From this answer we learn, that "belief and good works in this life are not essential to salvation in the next." But the respondent would limit this to beings not accountable. Very well. When does the age of accountability commence? A and B are twins. Suppose they become accountable at 12 years of age. A dies the day before he becomes accountable, and B a week afterwards. According to the respondent's views, A goes to heaven without either faith or good works, and B is doomed to endless woe because he lived one week in unbelief!

133. Can the good actions of finite man merit an infinite reward?

A. Certainly not. Whatever good we have, we have received it from our Maker; both the gift and the means to improve it, are from God: consequently when we do our best, we do no more than our duty and can never merit any thing.

134. Can the evil actions of finite man merit an infinite punishment?

A. Yes. See this largely answered on Nos. 55 and 56.

Rej. Some new logic. The good actions of finite man cannot merit an infinite reward—but his evil actions can merit infinite punishment. The contradiction explodes the hypothesis.

135. If men are saved by works, is salvation of grace?

A. No: but none are saved by works.

136. If one man is saved by grace, why should not all be saved in like manner?

A. They all might, if they would comply

with the terms on which this salvation is offered: God is no respecter of persons; He saves all who believe in his Son: Let us therefore fear, lest we come short through unbelief.

Rej. Some more new logic. No man is saved by works—yet for the lack of works thousands are damned! Salvation is all of grace—yet if you do not work for it, you will not receive it. It appears to me that this is the sum of the respondent's reasoning. As to the terms on which salvation is offered, so far as this world is concerned, the matter is plain. "Cease to do evil, learn to do well." But that there are any terms for man to accept, so far as relates to the resurrection state, I deny. I do not suppose that God has suspended our eternal interests on any thing like uncertainties. He has certified us that "the dead shall be raised incorruptible, and we shall be changed"—but it is nowhere written that this depends on any thing that man can do.

137. Is God a partial being?

A. No: He is impartial in the administration of justice, rendering to all according to their works.

138. Can the faith of the Partialist be based in the wisdom that is "full of mercy and good fruits, without partiality?" James iii, 17.

A. No; if by Partialist you mean one who believes that God elected one, and reprobated another, without any respect to their faith. But this opinion is no doctrine of the Bible.

Rej. By Partialist I mean every man who holds to partial salvation. The wisdom that could sanction endless misery must be "earthly, sensual and devilish." It could not be "full of mercy," for it would sanction much cruelty; nor of "good fruits," for it would contain much evil. It would not be "without partiality," but the rather would countenance the grossest partiality; nor would it be "without hypocrisy," for it would be preparing an endless hell while holding out professions of universal and unchanging love.

Original.

IMMORTALITY.

Some men ground their hopes of immortality on the progression of a principle or spirit, which bids defiance to dissolution; a sort of deathless emanation from Deity. But if we do not mistake, the admission that man possesses such a principle, comes far short of proving that he will have a separate conscious existence, beyond the grave. The same spirit which existed from eternity, before time with us, without personal consciousness, may, for ought we know, exist to eternity, after it leaves the body, in the same unconscious state. As the body returns to the earth, so the spirit may return to God, and both be as they were, before their united existence. If, as philosophers imagine, "the immortal part of man" is an emanation from the Source of life, it may again mingle in the splendor of immortality, and its individuality be lost, as a drop of water in the ocean. So that from such reasoning, we arrive at no safer conclusions than man will retain his identity in futurity, than we might, that he always had such identity, in eternity past, or previous to his present existence. The same reasoning which would demonstrate, that human beings will be susceptible of personal happiness hereafter, will afford a demonstration equally clear, that they eternally have been susceptible of equal bliss and glory. The evidence goes too far, and therefore, gives no support to the hypothesis. From mere philosophy, or the volume of nature, no adequate evidence can be adduced for life and immortality beyond the grave.

The history of man conducts ALL to the same home, and leaves a world to slumber in death. We behold the young generation crowding the older off the stage of action; and not an individual re-enters this life's theatre. All its actions take their exit, in due time, and are unknown on earth forever. In yonder grave-yard, our fellows slumber in forgetfulness; and their lettered monuments are more instructive, than

those whose memories they perpetuate. There, all is speechless as the chambers of eternal silence. No hovering spirits whisper the story of their present existence. Speechless is the breeze that fans the verdant covering of all. They have sailed off upon a boundless ocean, and the country for which they embarked, returns us no intelligence of their safe arrival. The empire of the destroying angel is universal, including all nations, kindreds, and tongues of the earth. He wields his bloody sceptre from north to south, from east to west, and before him heroes, philosophers, astronomers, and theologians bow to the dust. Statesmen whose fame is universal; orators, whose language is that of earth and heaven united; conquerors, decked with proud laurels plucked from the fields of war; and all the dread tyrants, whose flinty compassions never melt whilst an individual remains unloaded with the chains of despotism, all alike submit to the demands of death, and sleep in the grave on a level with those, whose interests and feelings, liberties and lives were but toys and baubles in their hands. As there is no discharge, so there is no partiality, in the war of death; and without the lamp of revelation, faint and flickering, at the best, is the light shed upon the region of futurity. But with the aid of divine revelation, we are able to live as seeing and enjoying things invisible. The gladdening rays of hope, beam upon the mind's eye from beyond the Jordan of death. We are borne back on the wing of revelation to the birth of time, when light first dawned on wide chaos, and man was ushered into parcipient existence; and on the same pinions we fly forward to the grand consummation, when time itself shall rest on the bosom of eternity, and man universal awake from the slumbers of the tomb, being raised to incorruption and glory. Then indeed shall he become immortal in his existence and happy in his sphere, as the God whose impression he bears.

In the resurrection of Jesus, the appointed "HEAD of every man," we have the evidence of a universal rising of mankind to a happy immortality. It was not for himself alone that the great mediator arose from the night of existence, bursting the bands of the grave, and triumphing over all which bears the name of death. He had no separate interests in leading the mighty conqueror, a captive at his car. He rose! and hell trembled, earth rejoiced, and shouts of triumph reverberated in heaven. And as the sound of the last trump, all the members of the one body will arise from their beds of death, and like men awaking from sleep, come into a new and renovated state of existence, to the possession of the life and immortality brought to light by the gospel. And whose heart will not expand with joy and gratitude in the contemplation of this subject? Or who will abandon the hopes of revelation, the light of immortality for the fantasies of mis-named philosophy and the incubus dreams of infidelity? Who will shut his eyes upon the glories of everlasting life and stop his ears to the songs of angels, and silently contemplate the eternal darkness and silence of the tomb? If the doctrine of Jesus is a delusion, it is, at least, a glorious one! We would prefer a fiction, a delusion, that holds up a burning lamp to illuminate and cheer the future world, rather than a reality, which is fraught with darkness and horror! Marvellous indeed must it be, should it prove at last, that error is the only source of man's purest delight; but the truth is really destructive to the joys of this life, and, for immortal glory in the next, presents us with the frightful substitute,—a beamless eternity! Who is more credulous than those who believe in such incredible, not to say, self-contradictory theories? Hard to believe with unbelievers!

But glory be to God in the highest! the gos-

pel is not a fiction—revelation is no delusion! The hopes of eternal life are based on the immutable promises of God. Therefore we have strong consolation who have fled for refuge to lay hold upon the hope set before us,—which is as an anchor of the soul, both SURE AND STEADFAST, entering within the veil on high.

R. STREETER.

Shirley Village, Mass.

Original.

A QUESTION ANSWERED.

In the second chapter of the epistle of Paul to the Romans, the Apostle rebukes the Jewish professor for his uncharitable opinions of the Gentile. He shews that the God of the Jews is also the God of the Gentiles and that as an impartial administrator of justice, he will judge the heathen world according to that light which they actually possess. It is stated that there is no respect of persons with God: but as a righteous judge he will not act according to any principle of partiality but that the character and conduct of the persons, shall alone weigh with him.—The apostle then proceeds to state that the Jew who has outwardly observed the ceremonial law, following the letter instead of the spirit, is beneath the Gentile in a moral point of view, who according to the light which God has given him, is acting in the spirit and design of the law, though not blest with a written code for his direction. The apostle having established these positions, institutes a dialogue in the third chapter, which may be supposed to take place between a Jew and himself. He thus opens the case in behalf of the Jew;—"what advantage then hath the Jew? or what profit is there of circumcision?" To this question the Apostle gives the following answer, "much every way: chiefly because that unto them were committed the oracles of God." The argument is simply this; if the Jew is not to fare any better than the Gentile, what particular advantage is it to him to have been invested with the privileges of that peculiar people? The answer to this is, that in every respect he is a gainer; but chiefly because he has received the oracles of God and thus become the depository of those promises which in the covenant made with Abraham, proclaimed blessings for the universe of mankind. The apostle then proceeds to show that "all have sinned and come short of the glory of God" and that the redemption provided was both for Jew and Gentile.

There is not at the present day a more popular objection against the doctrine of universal salvation than what is supplied by the foregoing question. "If all are to be made happy what advantage has the Universalist." To this we answer, "much every way, but chiefly because to him, has been communicated the knowledge of this fact." What greater consolation can the benevolent mind receive than the assurance of an everlasting salvation being provided for the family of man? Let us see in how many ways the knowledge of this truth is advantageous.

First it prevents a vast deal of anxious solicitude and distressing fear. You see the unbeliever in this doctrine at times in great mental distress. He tells you that he "agonized" in prayer for the salvation of his own soul; and even when he has "obtained a hope" for himself, the desperate condition of his unconverted neighbors fills his mind with unutterable anguish.—Now if this man is sincere, and there is no reason to doubt the natural result of his doctrine, would it be a small thing to ease his bosom of its load and prove to him that all his fears were groundless? that God had promised to accomplish that glorious purpose for which he prays and in fear of the failure of which he is so sadly distressed. In exact proportion to the sincerity of the professor for the salvation of the soul both of himself and his fellow men, just in the

same degree would his joy be increased by the communication to his spirit of the truth of universal salvation. Just as earnest as are the desires of his soul for the salvation of his brethren, just so gratifying would be the assurance that those desires should be fulfilled.

Secondly—Another advantage which the believer derives is found in the amount of labor which is saved. Religion has become a severe tax on a man's occupations in the present day, Orthodox protestant meetings, come a little oftener than Roman Catholic festivals, fasts and saint's days. Under the Jewish economy, which was considered grievous, the law only demanded the seventh day for religious service, leaving the other six for the necessary labors and avocations of society. But now if a man can get one day in seven to himself without some claim on it from his priest, he is fortunate. Indeed when the "dog star rages" and a revival epidemic is fairly set in, like all the "worshippers of the beast" he will find no rest "day or night." It is unnecessary to show how those families must suffer, especially if they are poor in circumstances, the mother of which is "tagging after the priest" and telling him her experience, when she ought to be attending to her family and shewing the experience of a good wife and mother. Now all this labor of working one's way to heaven, is saved to him, who is quietly leaning on Him, who "is for salvation even to the uttermost ends of the earth."

Thirdly, Another advantage which the believer enjoys is a saving in his money. Modern religion is an expensive article. The apostle tells us that "godliness is great gain," but what is considered godliness in the present day is a loss to every one who participates in it, except to him who has the right of dispensing it, and he indeed finds it truly a lucrative business. The salvation of the world has become a subject of calculation, and we are gravely informed that the eternal destinies of millions of the human race are dependent on the exertions or purses of christians. Hence there is a continual drain on the pockets of those who are simple enough to listen to these tales, and we may be sure that while such doctrines fetch a high price, there will never be any want of them in the market. Now the believer in universal salvation believes not in this system of corruption, and though ever ready to communicate freely of his substance to real objects of philanthropy, he does not set a price on the mercy of God, or suppose that our heavenly Father will suffer his erring children to perish eternally because their more enlightened brethren refused to pay for the means of their salvation.

We might extend these remarks much further and point out other advantages to be derived from the embrace of our sentiments, but if those already adduced are not sufficient, more to the same effect would answer no purpose. The man who is indifferent to his own happiness and interest, is beyond the reach of reason and we have no arguments to meet the case of the fool or the idiot.

C. F. L. F.

CONNECTICUT ASSOCIATION.

By the last Inquirer and Anchor we learn that at the meeting of the Ministers and Delegates from the Universalist Societies in Connecticut, convened in Granby on the 7th inst. Br. Charles Spear was chosen Moderator, and Br. A. Case, Clerk. A Constitution for the Association was presented and adopted. Br. Case was appointed Standing Clerk; also to deliver the next annual sermon. The Clerk to give notice of the time and place of the next meeting at least three months previous thereto. Sermons were delivered by Brs. J. Boyden, jr., M. H. Smith, J. Flagg, R. Smith, W. A. Stickney, and J. H. Willis.

The following ministering brethren were present. J. Flagg, J. Boyden, jr., M. H. Smith, R. Smith, C. Spear, D. Tuttle, D. Van Alstine, W. A. Stickney, J. H. Willis and A. Case.

The Circular Letter is by Br. Case, which we shall make room for, if possible, next week.

P.

THE MISCELLANY—No. IV.

The following article I copy from Dewar's Moral Philosophy, Vol. ii, p. 305. Lond. Ed. Dr. Dewar was late Professor of Moral Philosophy, in the University, and King's College, Aberdeen. His work here quoted, is spoken of in high terms by some. It has many excellent articles and valuable remarks. But, with few exceptions, it is tinctured throughout with his religious prejudices. His chapter on *the love of our neighbor*, may be regarded as free from this unhappy bias, and is clearly at eternal war with many of his other opinions. R.

On the love of our neighbor.

As love is the source and the animating principle of the duties which we owe to God, so is it the source and the animating principle of the duties which we owe to our fellow-creatures. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. Owe no man any thing but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

By "thy neighbor" we are to understand every intelligent creature who is capable of being happy, or of receiving benefit from us. The term, of course, includes all mankind, enemies as well as friends; as is shown by our Lord in the parable of the good Samaritan. To the question, Who is my neighbor? our Lord replied in a way to make the feelings of the inquirer give a decision opposed to his prejudices. The parable employed for this purpose is peculiarly instructive and beautiful; and is so obvious in its meaning, and so forcible in its conclusion, as to render all comment superfluous. The story has all the minuteness, all the local allusion, of a narration founded on facts.

In the parable, a certain man, who was a Jew, is represented as travelling from Jerusalem to Jericho, and falling into the hands of robbers, who, after stripping and wounding him, left him half dead. While in this helpless condition, there passed by him one who could have no prejudices against him on account of his country, and whose priestly office should have led him to have compassion on the distressed, and to relieve them. But when he saw him he passed by on the other side. There next followed a Levite, a man of professed sanctity, and who ought to have had pity on a fellow-creature; but he, though he came and looked on him, passed by on the other side. Both were the ministers of religion, who were under obligation, from their office, to perform works of charity and mercy, and who could not palliate their inhumanity by alleging that the sufferer was a Samaritan or a Heathen.

At length a Samaritan came that way, between whom and the Jews there existed an hereditary hostility, but who, when he saw him, had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. Here was the exercise of the love which is the fulfilling of the law. In place of calculating on the hinderance, the trouble, the expense, which would be occasioned by waiting to help this fellow-creature in distress, the Samaritan was moved with compassion, and acted agreeably to its dictates.

The parable is so framed as to produce the conviction intended, and to force the inquirer to acknowledge, contrary to his prevailing preju-

dices, that all his fellow-creatures were his neighbors. This neighbourhood is founded on the common relation which subsists between all mankind as branches of one stock, as partakers of the same nature, as having the same capacity for immortal happiness, and as being mutually dependent on each other.

Thus, it appears, that all mankind are our neighbors, and that we are bound, to the extent of our power and opportunity, to do good unto all men. Intelligent beings, of whatever nature, who are capable of happiness, are the objects of our benevolent wishes, and did our efforts reach them, of whatever exertions we could make in advancing their welfare.

That we are bound to extend our benevolence and forgiveness to our enemies, is not less clear, as the duty is expressly enjoined by our Lord and his Apostles. "Ye have heard that it hath been said, Thou shalt love thy neighbor, (that is, according to the sense in which the Pharisees understood this term, our friends,) and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you: that ye may be the children of your Father, who is in heaven: for he maketh his sun to rise on the evil, and on the good; and sendeth rain on the just and on the unjust.* For if ye love them that love you, what thank have ye? For sinners also love those that love them. But I say unto you, love ye your enemies; and do good, and lend; hoping for nothing again; and your reward shall be great; and ye shall be called the children of the Highest.† If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.‡

These, and other similar passages of Scripture, are decisive as to the duty of extending our benevolence and forgiveness to our enemies. If any one scriptural attestation to the importance of this duty could be supposed stronger than another, I would allude to the petition in that form of prayer which Christ taught his disciples: "Forgive us our debts, as we forgive our debtors."

* Matt. v. 43, &c † Luke vi. 32. ‡ Rom. xii. 20, 21.

Original.

BRIEF DIALOGUES—No. 3.

Partialist. Well, sir; our preachers howed plainly, last Sunday, that your system contradicts itself and denies the mercy and grace of God in the forgiveness of sin, of which you have much to say.

Universalist. To whom did your minister show this theological wonder?

P. To all his hearers, who paid attention as they ought; for he was very pointed and explicit.

U. That is, I suppose you mean to say, 'he plainly showed this error and inconsistency to all who kept their church covenant,' "to receive the word of truth from *his mouth* with meekness and love," according to your Confession of Faith, page 380. I think, however, that he would not have shown me that his base misrepresentations were true, had I been one of his hearers; for I do not receive the word '*meekly*' from any man's mouth, but from the Bible—the mouth of the Lord.

P. Ah, but I think I can convince you in a few minutes, that this is no misrepresentation, if you will answer me a few questions—Do you not believe that all sinners are punished according to their deserts?

U. Most certainly; I believe the Bible, which says, "But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons," Col. iii. 25. Do you not believe the same?

P. Hem, that is not the point, what I believe; but I want to show *your* inconsistency.

U. And I want to prevent you from putting out both your own eyes, in trying to throw dust into one of mine.

P. But do you not also hold, that God will forgive his people their sins? and do you not pray for the forgiveness of your iniquities?

U. Yes; we pray for the forgiveness of our sins, and you must do the same, if you keep the Scriptures; and we believe just as it is written. "I will be merciful to their *unrighteousness*, and their sins and their iniquities will I remember no more, Heb. viii. 12. Will you call this doctrine contradictory, and thus impeach the testimony of the Book? When I believe that God will render to every man according to his deeds, and believe at the same time, that he will have "*mercy upon ALL*," I believe no more than the Bible says, and if your preacher shows that I am inconsistent in believing this doctrine, he must at the same time, show that the Bible is equally inconsistent in teaching it.

P. Well, I confess I do not understand this subject, how do you explain it?

U. It is very simple, only take the '*word*' from the Bible, instead of your preacher—*Sin* and the *punishment* inflicted for sin, are two very different things. Sin is forgiven, but deserved punishment is never forgiven—we do not pray for the forgiveness of *punishment*, but for the forgiveness of *sin*. But your preacher confounded sin and punishment, so as to make them mean the same thing, and thereby deceived you. Do you now understand the subject?

P. I think I do in part. I do not, however, see how this view of the subject corresponds with the mercy of God—If he punishes us according to our deserts I see no room for mercy.

U. You can think what an *unmerciful* punishment would be, I presume, and then you can perceive that there may be *mercy in the punishment itself*; which God inflicts for the merciful purpose of amending and improving the children he loves. We may rationally conclude that a merciless God would inflict useless and cruel torment upon his creatures, but the God of love exercises no cruelty. I hope you are satisfied now, that my system is both Scriptural and consistent?

P. Yes, in relation to this point, I am.

S. W. F.

SATURDAY AFTERNOON.

It is Saturday afternoon. Once more the schoolhouse door has creaked upon its hebdoridal hinges; the dog-eared book yawns upon the deserted desk; the flies are buzzing and buping their heads against the sunny window; the schoolboy is abroad in the woods, and the schoolmaster has laid his birchen sceptre upon the shelf, and with it the cares and solitudes of another week. Saturday afternoon! Delightful season, when the mind, like a tired artisan lays down its implements of toil, and leaves thlong accustomed handicraft! How sweet, and the busy avocations of the week, to look forward to this short interval of repose, when, for a me at least, the grinding shall cease, and the hart be permitted to indulge its secret longings, ad listen to the soft whispers of its wayward fancies! Surely the feelings of the schoolboy liger around me still. I love the *douce far niente* of Saturday afternoon! It is an interlude between the swift-succeeding acts of life; the cloe of a seven-days' journey; a golden clasp, that shuts each weekly volume of our history; a foal, where time pauses to rest his wings, and tnn his glasses; a type of that longer interval of rest, when our evening sun shall be going down; when our lengthening shadows shall "put out towards morning;" and we shall be looking forward to an eternal Sabbath!—*Knickerbocker Magazine.*

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 31, 1834.

SETTLEMENT AND ORDINATION.

We have pleasure in stating that the first Universalist Society of Danbury, Conn. have just closed arrangements with Br. Albert Case, to preach with them one half the time for the ensuing year. His ordination will take place at the new Universalist Church in Danbury, on Wednesday, the 11th day of June next. The senior editor of this paper, (Br. Sawyer,) is expected to deliver the ordination sermon.—Ministering brethren generally, are affectionately invited, by the Society, to attend and join in the services of the occasion.

We have but a limited personal acquaintance with Br. Case, but in that little we have been much gratified. Through this acquaintance and the reputation we have otherwise received of him, we cannot but hope the present arrangement will be mutually advantageous and gratifying.

Our friends in Danbury have had much to contend with of a disheartening character. But it is to be hoped that they have now secured to themselves a pastor indeed—one who will preach out of the pulpit, as well as in. There is a wide field open in that section, and it only needs a perfect union of feeling and exertion between both pastor and people to render the cause most prosperous there. May they, and we, have the rich enjoyment of seeing their work nobly prosper in their hands.

THE HOLLEY REVIVAL STORY.

By a recurrence to our 25th No. the reader will perceive an extract from a letter of the Rev. R. H. Conklin, as published in the New-York Evangelist, giving an account of an astonishing revival in the town of Holley, N. Y. in which "several Universalists" had become "trophies of sovereign and victorious grace"—or in other words, trophies to Revivalism. We much questioned the statement at the time. It is so natural for our partialist friends to liberally interlard their reports of revivals with "great swelling words" of victory over the poor Universalists, and which reports have been so repeatedly shown to be false, that this circumstance of itself is good and sufficient ground for suspecting the truth of them all.

The casual reader of their accounts would very naturally conclude that the denomination of Universalists must be *very numerous*, wherever revivals flourished, at least—that one could hardly step without stumbling upon one or more of these very dangerous objects in Society, but whose noxious principles were yet fated to flee before the spirit of revivalism, as the dews of night vanish before the searching rays of a morning sun. Years have passed since this new improvement (revivalism) in converting sinners, has been adopted. A vast number of its reports have all along been detailing its mighty, havoc among Universalists, and each succeeding one seems to exhibit a still more signal and overwhelming victory. Where they have found sufficient material to work on in the past, or what will be the end thereof, in the future, if they continue to succeed as their statements indicate, it is difficult to say definitely. One of two things we think must be admitted—they will *very soon have the world converted*, or their 'trophies' must be *man-made converts, and consequently will not stay converted!!!* What other result can be looked for? For surely if they long continue in the ratio in which they report, and do their work effectually, they will be wholly destitute of subjects.

But unfortunately for the reputation of even professors of religion, their stories do not always approximate so near the truth as they might, and as they ought. Sectarian zeal and prejudice too often gives a strong tinge to their representations; which is poorly calculated to stand the ordeal of investigation. Such appears to be the case with the Rev. Mr. Conklin's story, of Holley, among the thousands of others of like character and in like circumstances. We seriously questioned it, as already intimated, at the time. Our information from that section was of such a nature that we could not do otherwise. And we requested Br. Townsend, or some other friend to give us farther information. The following letter from Br. Hammond, will show how much reliance may be placed upon the swaggering relation given by Mr. Conklin, which we extracted from the Evangelist. Will the reader just turn to it, (No. 25 of this vol.) and compare it with the letter below.

It is most astonishing that men of any standing at all in society, can thus hazard their reputation for the mere gratification of party or sectarian feelings. It does appear to us

that honorable, upright minds *must* feel altogether above it. What can they gain? Certainly nothing but a kind of fictitious triumph, if it may be so termed, and this, too, only momentary in its duration. The story of the Rev. Mr. Conklin may tell very well at the distance of New-York from Holley, but how will it sound where the facts are known? And then, too, the idea of a professed minister of the gospel—one who has set himself up as an example of virtue, piety and integrity, so far letting himself down, as to participate in such little petty intrigues, and writing for mere effect, is repugnant to every honorable feeling of our nature.

We would that we had the power and opportunity of setting a view of this conduct home to their own hearts in its true light, that if they possessed the least remaining principle of shame, that principle might be wrought upon, if nothing farther. But this is a result, we fear, little to be calculated upon. They have had line upon line, in the way of refutation, and still appear to relax little of their efforts in this species of slander and abuse. Indeed they seem to manifest a degree of contempt for any counter-statements. Most of their papers will readily give place to their misrepresentations, and still effectually close their columns to every thing in refutation, and hence they feel measurably secure against any exposition of their high-wrought stories before their own friends. The only remedy, therefore, we have left, is to expose them through our own periodicals—lay open their iniquitous proceedings as far and as wide as possible; and many, we are confident, besides our friends, will become acquainted with them, and justly despise them, too.

In this work subscribers to Universalist periodicals can do much. Let it be an invariable rule with them, in every exposition of this kind, to give all possible publicity to the refutation—to avail themselves of every opportunity to place the facts before their opposers, that limitarians themselves may see what means are adopted to hood-wink them and keep them ignorant of the true state of affairs. Our friends need not be discouraged, if they are met with the "scornful look"—if many will not hear, others will; and if they can only undeceive one fellow creature, it is worthy of some degree of effort from them. But it will not be confined to one; nor two, nor three. Like the leaven, it will continue to spread till it leavens the whole lump. Although they may not see the immediate effects, it will secretly work its way with the candid and reflecting, and finally triumph over all the influences of early impressions, of creeds, and of popularity.

We hope our friends in Holley and vicinity will spare no exertions in exposing the circumstances of the story under examination. We wish indeed that this may be the case in every direction. These accounts are generally rung from one end of the country to the other, and it is proper that the public should know as far as possible their general foundation.

We sincerely thank Br. Hammond for the promptness with which he has favored us with the particulars.

P.

ROYALTON CENTRE, May 6th, 1834.

Br. Price—At your solicitation, as found in the 25th No. of the Messenger, as well as that of Br. Townsend, who is now on a visit to Canada and therefore cannot answer your request, I will proceed to lay before you such information as I have been able to obtain, in relation to the 'several Universalists,' reported in the 'New-York Evangelist' by the Rev. R. H. Conklin, as having been converted at a late protracted meeting held in the village of Holley, Orleans co. N. Y.

Being unable to obtain the least knowledge from any of our brethren that a single Universalist had forsaken the cause of Universalism, or had joined the Presbyterian church in this place, I called on Mr. Conklin last Saturday, and requested an explanation of so much of his article concerning this wonderful revival in Holley, as related to the conversion of Universalists in this place. He gave me the names of two persons in the village, and one in the neighborhood where their 'forces' were drawn on a second campaign. I then informed him that neither of these persons had ever been known by us as being Universalists, that they never belonged to any society or church of ours, and that we had no knowledge of their ever having professed the doctrine which we believe. I then called for the authority on which his statement in the 'Evangelist' was made, to which he replied that Mr. Clark, 'the man of gray hairs,' was heard to say in one of their meetings, 'My friends, I have tried Universalism, but it will never answer,' and that he depended on men of veracity for the truth of the two other con-

versions. After considerable conversation on the subject, in which Mr. Conklin labored hard to justify the statement he had made by an attempt to prove that every person was a Universalist who assumes the name and declares his belief in the salvation of all, however immoral may be their character, we parted on the most friendly terms, and I obtained the thanks of Mr. Conklin for my call. On Monday I saw Mr. Clark, and inquired into the correctness of his having been a Universalist. He informed me in the presence of good witnesses that he never was a Universalist, that he never believed the doctrine, and that he had never said that he had 'tried Universalism, but it will not answer.' He thinks he may have said that he 'tried to be a Universalist, or to pin his faith on that doctrine.' One of the other converted Universalists, I am informed by good authority, has been violently opposed to the doctrine ever since he came to this county, and has not now joined the Presbyterian church. The other is a young man of no established belief, and must be set down only as a 'hopeful,' having as yet joined no church. Such are the 'trophies of victorious grace,' in Holley.

I trust this exposition of the converted Universalists in Holley, will teach Universalists what dependance to place on similar accounts given us through the medium of those prints, devoted to their destruction and the extensive designs of protracted meetings; and also the actors in these measures, not to so far over-rate their conquests as to bear 'false witness against their neighbor.' The cause of Universalism was never more flourishing in Holley than at present. At every meeting since the church was formed, we have received several candidates for admission into the church, and last Sunday our house could not accommodate more than two thirds of the hearers. Two years ago Universalism was almost unknown in this village, now we have a large society for this country, and also a church consisting of 40 members, and seven more stand propounded. In fact, there is a deep and solemn interest in this place and in many others, on the great subject of Universal salvation. I regret that on account of the scarcity of preachers and the numerous calls from other places, that I am not able to preach in Holley more than one Sunday in a month, and this is all the preaching they have enjoyed for several months.

I have only time to add, that Mr. Graves, the temperance agent, though employed by the Universalists and others to advance the cause of temperance reform, did enlist his services in the protracted meeting, and what seems almost incredible is, that though he spoke in the highest terms of commendation of the moral character of Universalists in his temperance lectures, yet in this protracted meeting, as I am informed, he exhibited them in a perfect contrast. Will the Universalist public give their money for the object of temperance reform, and suffer that money to lie idle, or be expended in the reckless cause of proslavery to an ambitious and aspiring sect? Will they 'prepare the way' for their own ruin, by conferring means on those who use them for objects in no wise connected with temperance. I do not say that Mr. Graves has charged temperance societies for all the time spent at this protracted meeting, but he has used the time, if nothing more, for which he was employed, in a cause foreign from the objects of temperance. Should there appear any further accounts of converted Universalists in this region, will you have the goodness to send the paper containing it to me, directing it to Royalton Centre, N. Y.

CHARLES HAMMOND.

CHRISTIAN (?) COURTESY.

A late number of the Boston Trumpet contains the following extract from the Boston Recorder, a Unitarian paper published in Boston. Even admitting Universalists to be the most abandoned of all creatures—the very refuse of society, a poor degraded heathen might well look with astonishment at such treatment of them from a professed Christian. If such a course is following the injunctions of our Divine Master, we have yet to learn his spirit and the character of his teachings. But comment is hardly necessary. The heart that could engender the following must be full of rancor and bitterness.

P.

"Universalism is the first born of all Satan's progeny. It was brought forth in Eden, and there took the apple of the tree of knowledge in its hand and gave it to our first mother; she tasted, and died. Ever since, it has taken the

Bible in one hand, and the club in the other, and whomsoever it has not been able to deceive it has attempted to knock down. Its impudence and vulgarity screen it from much of the animadversion it would receive, were it found in decent hands and a decent garb. But it is really too much, to require of any honorable man to touch or handle so filthy a thing. Mr. Cooke very naturally feels, that his business is that of a scavenger, and far from being pleasant; yet he comes to it, as one determined to play the man for God, while he cleanses the sinks and the sewers choked with the lees of infidelity for the benefit of man."

THE METHODIST CONTROVERSY.

We have several times alluded to the controversy now in progress between Rev. Luther Lee, (Methodist,) and Br. Pitt Morse, particularly in reference to the course pursued by the editors of the Christian Advocate and Journal, in failing to publish both sides of the debate. They virtually deny having "declined" publishing both sides. That expression, say they, "is hardly correct"! (see 24th No. present Vol. Messenger and Universalist,) and therefore we substitute the more safe term "fail"—they have "failed" to publish both sides!!

In Nos. 22 and 24 of our present volume, we noticed at some length the efforts of the editors to clear themselves of the moral responsibility, to say the least, they were under, to publish both sides of the discussion. We need not repeat it here. The reader can readily refer to those Nos. if he chooses. Our business now is to notice some subsequent proceedings.

Immediately after the conclusion of his letter of Dec. 5, 1833, Mr. Lee commenced a course of numbers on "Future Punishment," addressed "Rev. Pitt Morse," through the Methodist paper. The question under debate between Mr. Lee and Br. Morse, was, "Will all men be finally holy and happy or not?" For the discussion of this question, the editors of the Magazine and Advocate, (the Universalist paper,) had pledged themselves to allow the parties equal space in their columns. When three of Mr. Lee's Nos. on future punishment were published, he forwarded them to the editors of the Magazine for publication. To prevent any misunderstanding, they immediately write him that the numbers are deemed foreign to the question in discussion, both by Mr. Morse and themselves. That Mr. M. will not reply to them as a part of the controversy. That they should readily insert them if he desired it, but that they must count as so much of the room to which he is entitled in the discussion. That they could give him no more room than was allowed Mr. Morse, &c. In other words, we suppose they did not mean to allow him the privilege of filling their paper week after week, in rambling over ten thousand subjects having no bearing on the question in dispute. A very reasonable and right-sous decision, too, and one that no person with good intentions would find fault with.

This letter is dated "April 8, 1834." It travels from Utica to Lowville, the residence of Mr. Lee, and on the 12th of April, four days after it was written, it is forwarded with a long string of complaints against Br. Morse and the editors of the Magazine, to the Christian Advocate and Journal for publication. So at least it appears from the date of Mr. Lee's article, which is April 12, 1834. In his article Mr. L. pronounces the conduct of the editors of the Magazine very illiberal, says he never sought the controversy, that he did all he could to effect definite arrangements at first, desired the discussion limited both in number of the articles and length, that the rules now sent him give his opponent the right of judging what does and does not belong to the controversy, while he is compelled to reply, to his opponent's communications what they may, &c. &c., and that the conclusion in his mind is, that the editors of the Magazine are determined to drive him from his arguments on future punishment, or confine him to rules which will render it impossible for him to proceed in the discussion, and thereby they (the Universalists) will get rid of the whole controversy at once!! [They are very apt to do these things!!] To all which the editors of the Magazine reply at length, giving a very different aspect to the thing, from that presented by Mr. Lee and following him in all his twistings (in perfect character for him,) from the commencement of the business.

The length of the reply precludes our copying it entire.—We have in fact given the general particulars mainly for the purpose of introducing still another attempt at excuse on the

part of the Methodist editors, for not publishing Br. Morse's letters, and so much of the reply of the Magazine, as pertains to that subject. The editors talk of the "Universalists wincing under the pressure of the doctrine of future punishment." We should much more readily judge, from appearances, that they were "wincing" under the "pressure" of reproaches from their own consciences, for the unmanly, and unchristian course they have taken in this matter. Another shade is now given to their excuse for not giving both sides. Their "readers had lost the chain of controversy"!!! At first they had "Mr. Lee's reply in MSS." but had "not Mr. Morse's letter as we should have; nor have we the paper in which it appeared. We therefore feel absolved from any obligation to publish it." Next the "insuperable objection" was, that it made "nearly ten columns of the Magazine." Now the old excuse is revived, with an additional tinge. "Their readers had lost the chain of controversy." "Hence we refused to proceed, as we had supposed the controversy dropped, the silence was so long"!!! Yet notwithstanding they supposed the controversy dropped, they could, and did continue publishing their own side of it, and they now "hope," too, Mr. Lee will "proceed" in his Nos. on future punishment, which he and they both are laboring with all their might to show are a part of the controversy! We most heartily pity the men, however they may be dignified by titles, who can thus rush headlong into a dilemma of this kind. But here is their article. It immediately follows Mr. Lee's appeal, in the Methodist paper, under the head "remarks by the editors of the Christian Advocate and Journal."

"There is an allusion in the 'letter' to the Christian Advocate and Journal. There was no occasion for it. The Universalist paper has said we dared not proceed to publish both sides of the controversy. This is not so. We promised last Autumn to do so, and we commenced under an assurance that the alternate communications should be sent to us regularly. They ceased in November.—We got no more from the Universalist side until March. Then came one of ten solid columns. It came too late, and was too long. Our readers had lost the chain of controversy, not by our delinquency, but because the articles were not furnished as promised. Hence we refused to proceed, as we had supposed the controversy dropped the silence was so long.

But in the above article it is very evident that the Universalists wince under a pressure of the doctrine of future punishment. If this question is sustained, they fall. We hope Mr. Lee will proceed."

After replying to Mr. Lee in detail, the editors of the Magazine proceed in relation to the editors of the Advocate and Journal, as follows:

A few words in reference to those Methodist Editors. It is perfectly evident they most sadly mistake both their own interest and the feelings of the public. They say there was no occasion for an allusion to them in our letter. But will the gentlemen tell us what would constitute an occasion for such allusion, if their own conduct furnishes none? They say we charged them with not daring to publish both sides of the controversy. We did so, and we repeat the charge—they dare not do it. If they dare, let them give the evidence of their courage—the only evidence the public will receive—by going back and bringing up the Universalist side of the discussion. They say, they "promised, last Autumn," to give both sides.—Well gentlemen, have you redeemed your promise? Or have you, on the contrary, falsified your word? Let the public decide.

They complain that they were not furnished with our paper containing the Universalist side of the controversy, in season. Now we solemnly aver that our paper was regularly mailed and sent to their address, in October, immediately on the publication of Mr. Morse's letters, with the repeated request to them to exchange with us—that we regularly forwarded, as they were issued, all the numbers containing any part of the discussion—that Mr. Lee subsequently informed us that they refused to exchange! The controversy being suspended, in our columns, from November till January, we stopped sending our paper to them. But on its resumption, in January, we again entered the name of the "Christian Advocate and Journal" on our mail book, as an exchange paper, and not only forwarded a duplicate of the numbers containing the controversy, already published, (on learning that they complained of not being furnished with them,) but

have regularly sent them the Magazine and Advocate gratuitously, ever since, up to this date, besides regularly furnishing Mr. L. with the whole published discussion, for which we have received no return but their contumacy and injustice. Now all the rest of our papers that go to New-York are regularly received, both the exchange papers and those for subscribers. And can it be that the Christian Advocate and Journal is so insignificant a concern, as to be overlooked in the New-York Post office? How, then, could they receive Mr. Lee's communications? We cannot believe but what all our papers, together with the duplicates sent, have been regularly received, and that, too, at the proper time, at the Methodist office, in New-York, or by some one or more engaged therein. It is possible they might have got one of the large number of Methodists in their employ, who had not seen our paper, to write the above named complaint of the non-reception of the Magazine and Advocate; and while he, as an individual, could say, without lying, "we have not seen, or been furnished with the Universalist side of the discussion," the rest of the company, who had seen it, could keep still, and avail themselves of the voluntary ignorance of their brother. And this would be as honorable and fair as the rest part of their management to keep the public ignorant of the Universalist side of the question.

But suppose Mr. Lee's long communication of over twenty of our columns had not reached us, till Mr. Morse's reply to it came to hand? We could have adopted means to procure and publish it before we published the reply to it. Why did they not do the same with Mr. M.'s communication? Now we were not bound to furnish them with our side of the question (though we did it twice over for nothing,) any more than they were bound to furnish us with theirs, which they have never done, and which they refuse to do, even in exchange. Not only so, but neither they nor Mr. Lee have ever furnished even Mr. Morse with copies of their side of the discussion! O, gentlemen Methodists, how ridiculous does your complaint of illiberality appear before the public, connected with such management.

There is one remark of these Methodist Editors at which we cannot but smile. They say, "it is very evident that the Universalists wince under a pressure of the doctrine of future punishment. If this question is sustained they fall." Indeed! What wonderful sagacity! Pray tell us, gentlemen, did Universalism fall in the days of the early Fathers, in the hands of Clemens Alexandrinus, Origen, Gregory Thaumaturgus, Pamphilus, Eusebius, Basil the Great, and a host of other renowned advocates of future punishment and universal salvation, in ancient times? And has it fallen in modern times, in the hands of Archbishop Tillotson, Vidler, Worell, Winchester, Chauncey, Murray, and hundreds of others who advocated the same sentiments?—The idea is ridiculous!

In conclusion, we ask, as an act of justice to ourselves and a misinformed public, the insertion of this our reply, in the Methodist Advocate and Journal. They owe it to us and the public. If they refuse its insertion, the public will judge, and that correctly, that they "choose darkness rather than light, because their deeds are evil;" and dare not come to the light, "lest their deeds should be reprov'd." We hope, also, that our periodicals (all of whom, united, issue about thirty thousand sheets every week,) will take some pains to notice the management pursued in this business by Mr. Lee and these Editors.

We have already received a number of Methodist subscribers to our paper, for no other reason than because their paper refuses to publish both sides of the discussion. These Methodist Editors may yet learn that "honesty is the best policy"—that "judgment will be laid to the line and righteousness to the plummet, and that retribution may overtake them, even in this world. They may rest assured "the reward of their hands will be given them," sooner or later.

That they may be sure to receive a copy of this, so that they cannot plead non-reception as an excuse for not publishing it, we shall send them three separate copies on three different days.

DOLPHUS SKINNER.
A. B. GROSH.

Utica, May 19, 1834.

An error occurred in the notice of new preachers in our last. For the name of William Whitney, of Hyannis, Mass. read William Whiting.

UNIVERSALIST CONFERENCE,

Held in Potter's Meeting House, Good Luck, N. J.

To those who are afar off, and to those who are nigh, but specially to those who rejoice with us in believing the testimony of our Lord, the brethren of the Conference send the Christian salutation:

Dearly Beloved—Again have we been permitted to assemble in the house erected by Thomas Potter, and to preach in the pulpit from which the message of grace first proceeded from the lips of John Murray, on the shores of America. We have enjoyed a time of refreshing from the presence of the Lord. Our hearts have been encouraged and our hands strengthened. We feel that we can go forth with renewed vigor, and labor with increased energy in the glorious cause of the blessed Master—for we have stood by the grave of Potter, and we have mingled our prayers and our praises in the building by him erected—in the house in which God's minister lifted up his voice as 'a faithful and true witness' of the testimony of the Almighty. Under circumstances like these, could indeed would be our hearts, did we not feel the kindling glow of rational enthusiasm—and lamentably ungrateful would we be, did we not feel determined zealously to 'fight the good fight of faith' and, if need be, 'endure hardships as good soldiers of Jesus Christ.'

As our chief object in appointing the Conference was, to preach the Gospel in Potter's Meeting House, no council was formed—but the undersigned was requested by the brethren, to present some account of our doings to the denomination at large.

Some difficulty was experienced in obtaining the use of the house. Our Methodist brethren, in whose possession it now is, seemed much indisposed to 'do unto others as they would have others do unto them.' It was in vain that we reasoned with them; and in vain did we bring to their remembrance many things connected with the history of the building. But through the influence and perseverance of Benjamin Stout, (the present owner of Potter's mansion,) we obtained the key. We have abundant reason to believe that similar obstacles will not again be thrown in the way.

There were present at the Conference, BRS. C. F. LE FEVRE, of New-York; ASHER MOORE, of Reading, Pa; and S. W. FULLER and A. C. THOMAS, of Philadelphia. BRS. SAMUEL C. JONES, of Hightstown, and JOHN MEIRS, of New-Egypt, laymen, were also present. To these brethren we were indebted for means of conveyance to and from the conference; also for many acts of kindness at their respective places of abode.

Sermons were delivered in the following order: Tuesday evening, May 20: sermon, Br. A. C. Thomas, Rom. i, 16. Wednesday morning, May 21: 1st sermon, Br. C. F. Le Fevre, Rom. iv, 20, 21. 2d sermon, Br. A. Moore, 1 Cor. xiii, 6. Wednesday afternoon; 1st sermon, Br. S. W. Fuller, Ephe. ii, 12, 13. 2d sermon, Br. A. C. Thomas, 2 Thess. iii, 1.

Our meetings were remarkably well attended.—Devout interest was manifested by the people, and we feel assured that much good has been effected by our labors of love. Several persons who bitterly reviled the undersigned when he first visited that neighborhood, are now 'not far from the kingdom of God,' if indeed they have not fully entered into the joy of our Lord. Others are anxiously inquiring the way to Zion; and we doubt not, that 'the word of the Lord' will yet 'have free course, run, and be glorified' in that vicinity. Every Universalist heart will respond 'Amen!'

We desire to feel truly grateful to Benjamin Stout and George Rogers, of Good Luck, and to Major

Robbins, of Toms River, for their gratuitous entertainment of the brethren.

I may add, in conclusion, that we contemplate the appointment of another Conference in the autumn of 1835. Meanwhile, may we remember the unwavering faith and good works of Thomas Potter, and the devotion and untiring zeal of John Murray. May we remember also, that 'we labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.'

ABEL C. THOMAS.

NEWS FROM NOVA SCOTIA.

Under this head the last Trumpet gives a letter from an individual named William Delaney, dated "Pugwash, Cum. co. Nova Scotia, April 21, 1834." The writer communicates the pleasing information of the organization of a Universalist Society there and the probable erection of a meeting-house. He also states that he has just commenced preaching the great salvation. He was formerly a preacher among the orthodox, but about a year since, from a diligent search of the Scriptures, he was led to embrace Universalism. May his prayer, "that he may be faithful unto death, and honor the cause of God our Savior," be abundantly answered. P.

BALFOUR'S REPLY TO WHITMAN.

We acknowledge the receipt of a copy of the above named work for which we are indebted to the politeness of the respected author. We have read it hastily, and with pleasure, but are unable to notice it to that extent we had intended. After a return from the country we shall be happy in speaking more fully of its merits. S.

[FOR THE MESSENGER AND UNIVERSALIST.]

It will perhaps be pleasing to some of your readers to learn the rapid march of truth in Rondout. I paid them a visit some few weeks since and was pleased to see the active movements of our brethren. Superstition clad in her sable weeds, has indeed set up her empire in that region; and is continually belching forth her "anathemas" against the children of the "Most High." But notwithstanding the systematic opposition of her advocates, yet, blessed be God! there are a few, who have not bowed the knee to Baal, nor courted the favor of her ladyship's creed. The friends of liberal christianity have nothing to fear from those hot-brained zealots, who have made "lies their refuge, and who have under falsehood hid themselves." They dare not meet an opponent in the broad light of day, (neither in the night,) face to face, and discuss the great question, "Will all men be made holy and happy." But like spiritual cowards, they entrench themselves behind their priestly importance, and vilify and misrepresent a class of professing christians, who would not suffer in comparison with either of those, who profess to be followers of Jesus Christ.

The following letter addressed to Rev. Mr. Mason (by the request of my friends,) and his refusal to attend meeting, (by the advice of his brethren) will show how far they regard the truth; and how great their pretensions are, to know what the doctrine of Universalism teaches.

"Rondout, April 12th 1834.

Rev. Sir,—Excuse the liberty that I have taken in thus addressing you by letter. Having understood that you preached last Sabbath from the 17th verse in the 17th chap. of John, and as there were some present who were dissatisfied with your discourse; and having been requested to preach from the same text; I take this opportunity of saying that I shall comply with this request next Monday evening at the School in this village, and should be pleased to have you attend, and reply, if you think proper. As a minister of the everlasting Gospel, believing in that soul cheering doctrine of Gods impartial grace, I call on you, if you honestly believe the doctrine of endless hell torments, to come out and show me and those in this part of the Lord's heritage, believing with me in the same glorious message, wherein it is false. Girdon,

then, your whole armor and stand forth to the good fight; for you are commanded to war against spiritual wickedness in high places, and if you consider Universalism to be wicked and licentious, you will do us a great favor, by showing us its weakness and pointing out its errors.

Universalism, that despised doctrine, is about planting her standard in this section of country, and now is the time, and the only time too, to crush its growth and annihilate it forever. For if she be allowed to raise her banner, having for her motto, "God is love,"

"Priests and despots may as well attempt,

To lull the winged winds asleep:

Arrest the rolling world or chain the mighty deep,
As to be able to prevent its progress."

Truth, solid and substantial truth, will be the only weapon used by her advocates, and error will vanish like,

"The baseless fabric of a vision

And leave not a wreck behind."

Hence you see the necessity of immediately endeavoring to overthrow the doctrine of Universal salvation; and establishing firmly the doctrine of endless misery, in the minds of those who now believe in the final salvation of all men from sin and misery. Will you, therefore, attend on that evening, and point out the errors, if I should be so unfortunate as to advance erroneous ideas. Yours, &c.

Rev. Mr. Mason.

JOHN GREGORY.

Monday evening came, and we had a very respectable congregation, who assembled together to hear the word of truth, and by their kind and candid attention we have reason to believe that the seed sowed at that time will grow and flourish like the grass of the field. God Almighty grant that it may be watered by the increasing river of His boundless love. After the sermon I gave notice that if there were any objections to what had been said, the objector could have the privilege of replying. But no one present felt disposed to object; and I therefore dismissed the meeting. Let the public decide whether it was the duty of Mr. M. to attend on that occasion; and, likewise, whether Mr. M. was honest when he stated that Universalists were all Deists and Atheists.

The only opposition that I met with, was an elderly gentleman, who, on my asking him for a reason of his hope, flew into a terrible rage, and said he did not want to have any thing to do with me; and cried out, "you're a bad man—I know ye, I heard ye yesterday, (on the outside I am informed,) you preach the very old doctrine of the devil!" But stop friend, said I, do not get into a passion! Stop a moment, I wish to say something to you! "I won't stop, said he, I would not wipe my old shoes on ye! No, I would not wipe my old shoes on ye!" And why not friend? "Because, said he, you are—(what do you think, kind reader?)—A Universalist Preacher." A knock down argument! I had nothing more to say.

I recite this circumstance to show the spirit of the opposition that exists there. He, I believe, is one of their leading men. To our brethren I would say, go on in the good cause that you have espoused. Be not enticed by their flatteries nor awed by their frowns. But remain "steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." J. GREGORY.

Troy, May 13, 1834.

Died,

In New-York, on the 24th inst. Mr. Nicholas P. Ferber, aged 34 years.

Religious Notices.

Br. A. Case will preach in Trumbull on Sunday, the first day of June—at Stratford in the evening, and at Bridgeport on Monday evening, 2d June next.

Br. C. F. LeFevre will preach in Monticello, Sul. Co. on Tuesday evening July 1st, and the two or three evenings succeeding, in such places in the vicinity as the friends may appoint.

Original.

THE EMANCIPATED SPIRIT.

How still and hush'd the bed of death,
And anxious friends move slow around,
As if each step and zephyr's breath
Would wake the sleeper's rest profound,

Move not so soft, speak not so low,
The ear is dull, the eye is dim—
Thou canst not rouse the sleeper now,
No morning glories shine for him.

The charnel house is now his home—
The slimy worm will revel there,
But cherubs' heavenly voice will come—
Then, where's the sleeper—tell me where?

The grave is burst, the spirit's gone—
On shapeless clouds he fearless rides,
And tries his pinion-powers, and soon,
Like some young bird, exulting glides.

Through ether's space he darts along,
Then basks him in the sun's bright ray;
And now comes up a glittering throng,
To greet him on his trackless way.

With diamond crest and silv'ry wings,
On Heaven's broad circle they have met,
The air around sweet odour flings—
He kneels before God's mercy seat.

Albany, May 12, 1834.

H. A. Y.

[We continue our selections from Mr. Fay's "Minute-Book," (published in the New-York Mirror,) as intimated last week. The extract in our last, as will be seen by reference, left the writer in full sight of land, off Gibraltar. The following is in direct continuation.]

Arose at four this morning, and went on deck. We were gliding through the Straits of Gibraltar. A dim range of irregular hills stretched immediately on our right, and a distinct shore directly on our left, much resembling in the shadowy starlight the highlands of the Hudson. A gun at daybreak, from the rock of Gibraltar, was hailed as the first sound from Europe. The morning dawned over a new world. Only two large lustrous stars hung above. The sky brightened cloudlessly; the uncurling mists rolled slowly up the mountains, revealing to our delighted and sea-wearied eyes scenes which rose on them like visions of enchantment. I cannot paint our happiness on finding ourselves thus lapsing with the tide through the most famous strait in the world—the Mediterranean before us—the Atlantic behind: on one hand, Africa; on the other, Europe; and, in the distance, the celebrated rock itself—a shape of dusky blue, just perceptible in the imperfect dawn. It is impossible to express the novel feelings of delight with which I watched the progress of our interesting way. Each moment unfolded some unexpected charm, awakened some new surprise, or conjured up some deeper association. By degrees we were able to distinguish the shores more accurately, with their sloping sides and projecting cliffs. Here a white beach bent gracefully beneath a lofty hill, and there the waves washed against high sand-banks. Portions of the scene formed the most exquisite pictures.—I shall never forget one. A striking point jutted boldly into the sea: a brig was stealing quietly along its base: beneath, the waves rippled upon a beach of white sand: a walled town: an abrupt hill, capped with a castle and a ruined tower—all new—all perfectly foreign, and invested with strange loveliness by the early day-break light. Behind us, a whole fleet of vessels, from every part of the globe, were converging directly to this point. The sun soon burst up from the water, upon his unclouded path, with sudden splendor, and lighted all the distant beauties of the scene. This was a moment for an early riser:

"One of those rare and brilliant hours,
Which, like the aloe's lingering flowers,
May blossom to the eye of man
But once in all his weary span."

The hills and vales of Spain and Morocco, along the Straits of Gibraltar, display no verdure—no neat cottages—no lordly seats; but, on the contrary, appear composed only of sand and rocks. It is a barren coast, whose exposure, for ages, to ocean and storm, has left nature no leisure for the graces of cultivation. But they nevertheless appealed to our eyes with wonderful picturesqueness, after our five weeks spent at sea. We enjoyed the advantage, too, of gazing on them through what appeared to us the loveliest of all earthly atmospheres. The light and shade melted exquisitely into each other; each rugged feature was softened by the sunshiny haze; the savage rocks shone with the lustre of silver, or the softness of velvet, and the eye ranged with delight over objects strikingly novel and romantic. You will easily believe that it was only with the most strange and ardent interest that we discovered several small Spanish and African towns, consisting of dense masses of white, square-topped, stone buildings—some enclosed by walls, and guarded by battlements and mouldering towers are strewn along either shore, till, at length, more distinctly growing on our view, rose old Gibraltar itself, printing its lofty and magnificent outline in bold points and abrupt angles against the sky, with the little watch-tower scarcely visible upon its pinnacle. How the heart leaps to look for the first time on so renowned a spot! A few sails were lagging around its base. A brig, diminished to the size of a small pleasure-boat was beating into its harbour. As we floated nearer, its azure softness gradually melted away, and left it all naked to our curious gaze. It is a tremendous rock, standing apparently alone upon the deep, towering above the surrounding hills, and armed to the teeth, like a giant and a bully as it is, fiercely defying the world. The narrow southern side is a frightful and inaccessible precipice, lifted, like a perpendicular wall into the heavens. The town, with its invincible batteries, lies low on the western slope, and the whole scene is enchanting beyond description. My left, if I can tear my eyes away from Europe long enough to describe it, presents also a view perhaps yet more grand and striking. The near line of azure hills, which greeted us at the early dawn, have terminated in a lofty and most extraordinary mountain, the *Sierra Bullones*, or *Apes Hill*, overlooking another white and impregnable town, *Ceuta*. This massive pile of rocks, bathed in a sea of morning mist, is a splendid curiosity of nature. An hour ago, its gigantic form heaved into the sky with a single regular outline; but changing with the light, and our own changing position, as if undergoing, beneath the wand of an enchanter, the most superb transformations, its various outlines against the blue air have grown more and more fantastic, till, as our vessel seems to be opposite it almost motionless in the unusual stillness of nature, it has settled into a pile of cliffs, heaped upon each other, in fragments of sublime ruin, inaccessible but to the eye—a grand confusion like that of chaos itself. You cannot conceive any thing more wild and broken. Gibraltar also is losing its shape: the broad western side, with the town is out of sight. We lapse with the almost imperceptible current exactly opposite the dreadful front which frowns on the south. How the bare cliff broadens, with its broken sides and peaked top; and now, upon the high and level summit, appears a huge gap! It thrills one to look at it. It is noble—it is sublime.—Sure, some thunderbolt had blasted its aspiring head, lifted too proudly in the face of heaven. This, indeed, is the poetry of travelling. Alexander could only be happy in conquering worlds—but it is enough for me to see them.

Render evil for evil to no man.

PROPOSALS

For publishing in Montgomery, Alabama, a new Religious Journal to be entitled

THE SOUTHERN EVANGELIST.

This paper, as its name imports, will be the messenger of "good tidings." It will be the advocate of that system of religious faith which acknowledges God as the *impartial* friend and *Father* of all men, and hence the necessary inference that all his offspring will finally be happy in his glorious presence. It will also be the uncompromising foe of all *partial*, man-grieving, God-dishonoring "creeds and confessions," and of every scheme or device which has for its object the thralldom of a generous people to the unhallowed control of a few "Lords spiritual." It will expose error—"bring to light the hidden things of darkness,"—defend the *truth* as witnessed by Christ, the Prophets and Apostles, and, in the language of an illustrious statesman, proclaim "eternal hostility to every form of tyranny over the mind of man."

By the Universalists of the Southern States especially, will the *EVANGELIST* be found a steadfast friend and prompt "defender of the faith they rejoice in believing." The Editor is a native of the South, and will aim to make his periodical worthy of the generous support of all the friends of Liberal Christianity from the Carolinas to Louisiana. The patronage of such is therefore respectfully solicited.

TERMS.

The *SOUTHERN EVANGELIST* will be published monthly on a royal sheet, octavo form, (making a volume in the year of near 200 large pages,) at \$1 per annum in advance, or \$1.50 at the end of the year. The right is reserved of publishing semi-monthly, if the patronage will justify it, at a corresponding increase in price. The usual discount allowed to agents.—Letters (post paid) to be addressed to

L. F. W. ANDREWS, Montgomery, Ala.
April, 1834.

CLINTON LIBERAL INSTITUTE.

The summer Term of the Male Department of the Liberal Institute, will commence on Wednesday the 28th of May, next. Tuition for common English branches, per Term, \$4.00. For the Latin Language, Algebra, Geometry, Surveying, Rhetoric, Chemistry and natural Philosophy, \$6.00. For the Greek, Hebrew, French, German and Spanish Languages, Astronomy, Moral Philosophy, &c., and the highest branches of Mathematics, \$8.00. Entrance money, fifty cents per Term; no other charges either for room rent or other purposes. No Student received for less than half a Term. One half of the Tuition bill, if required, to be paid in advance.

The young Ladies' School attached to the Institute is kept in a separate building, and will commence on Monday, the 12th of May next. Lowest price of Tuition, \$3.00 per Quarter; highest, \$5.00. Music, Drawing and French, extra charges. The scholars all board in private families; board and lodging, \$1.50.

JOSEPH STEBBINS,
DAVID PIXLEY,
TIMOTHY SMITH,
JOHN W. HALE,
E. S. BARNUM,

Executive
Committee.

Clinton, April 5, 1834.

Beauties of Arminio-Calvinism.

Just published and for sale at this office, a neat 18 mo. pamphlet of 36 closely printed pages, entitled, "*The Beauties of Arminio-Calvinism; or, the story of Deacon Caleb Comfort, to which is added the vision of Deacon Peter Pious.*" This pamphlet comprises the five articles which have recently appeared in the columns of the Messenger, under the head *Five chapters on Partialism*, and are designed to exhibit the change which has come over the Presbyterian denomination within a few years. Price \$4 per 100, or 6 cents single.

P. PRICE, PRINTER,

Nos. 2 and 3 Marble-Building, Chatham-Square.